

When, therefore, we are told there must be hewers of wood and drawers of water we say 'yes,' but we answer at the same time, make labor in itself respectable, and give like opportunities to every citizen, leaving an human's merits and talents to determine what shall be his position in society, making oppression upon life, liberty, property, or happiness, the blackest crime which the Individual, or the State, can perpetrate.

The hopes which lead so many of our citizens, especially of the poorer classes, to go South, are delusive in every way.—What is it which a man should cover? For what should he struggle? Not first, nor always for money,—not for station,—not even for command; these are all good in their way; necessary if you please; but

The passage of the direct act of Congress of the 14th Dec'r 1815 extending the laws of the United States over Texas, together with these arguments, has thrown this Government into an extraordinary situation. An universal excitement prevails upon the subject. This Government cannot but be sensible that the laws of the United States are not intended to be applied to this Republic, but that they are not intended to be applied to this Republic until the adoption of the State Government, as provided for by the Constitution. I am, therefore, desirous that the people and Government here should be fully apprized of the true nature of the law, and of the views of these opinions and difficulties. I have, therefore, instructed his excellency at Grayson, and at other points, not to surrender the Constitution to exist, it need be, a full overwhelmed by force, and to be a full overwhelmed by force, according to the spirit of Texas, not only from the United States, but also from the United States, until official

Glancing again at the dangers of introductio into a scientific work on the Post-Cartart art, such passages as the following, we quote for its bearing of style and keenness of observation:

"Min is a poetical animal; and I think of you do not study the principles of poetry, at all, upon all our lives, like Moliere's *Bourgeois Gentilhomme*, who had always spoken, prone without knowing it. The child is a poet, in fact, when first plays at hide and seek, or repeats the story of his mother's adventures, or when he is a poet when his first crowns his mistress with a garland of flowers; countryman when he stops to look at the rainbow; the miser when he lures his rook-

profound and so complete in appearance, busied himself with an almost phrenzied anxiety about the opinion that posterity would have of him. M. Thiers, on his part, was susceptible to the advances made to him on this point, by a great deal of evolution. It is true, that on the subject of the treaty of the quadruple alliance their relations had somewhat cooled; they were not broken, and M. Thiers did not censure to have easy access to the Prince. He thought, he remarked

COMMERCIAL.
REVIEW OF THE MARKET.
LOUISVILLE, March 9, 1886.

FLOUR.—continues to sell at \$1 by the load. We note a sale of 200 bbls on Wednesday at \$3 90. The retail price for the best flour brands is \$4 25 and 50.

FLAXSEED.—We continue our former quotation.

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The only remaining scripture pleaded in defense of slavery, is the fourth and tenth commandments. Here because in the one, the master is required to see that his man-servant or maid-servant do not break the Sabbath, and in the other, the master is forbidden to vex the man-servant or maid-servant. And here we recognize the existence of slavery, and protect to the master the right of property in the slave. To this we reply: THERE IS NO EVIDENCE THAT THESE COMMANDS HAVE ANY ALLUSION TO SLAVES.

Because 1. The word servant in English, and "ebed" in Hebrew, does not necessarily mean slave, as we have abundantly shown. Nor is there anything in the connection here that demands such a signification of the words.

2. The Hebrews were not from the land of bondage themselves, and now escaping from their lives through the wilderness; and it is rather laughable to talk about their having slaves. These commands were given them only a few days after their exit from Egypt.

3. The master's duty to restrain the servant from violating the Sabbath, rested, not on the ground that the servant was his property, but upon the ground that the servant was a member of his household; just as his wife and children were members of his household, but not slaves. Therefore, it was the duty of the master to see that the servant did not violate the Sabbath. On the same ground it was the master's, or householders duty to see that the "stranger within his gates" did not violate the Sabbath.

Now if the master's duty to restrain the servant from violating the Sabbath, rested on the ground that the servant was his property, then the stranger that was lodging within his gates, and his children were slaves. But this would prove too much, and, therefore, proves nothing. No one will claim it.

The same principle obtains in Lev. 22: 11. The servant of the Priest might eat of the holy things because he was a member of his family, and was necessarily circumcised, see Exod. 12: 43, 44 and Gen. 17: 12, 13, and not merely because he was brought with his money. If, to enter were the reason why he might eat, then his dog, or ox, might eat, if money had been paid for them.

But it is claimed that the *teuth command* recognizes and protects slavery; because it is maintained we can covet only that which is held as property by our neighbor. Let us test this position also.

To covet is to desire without a willingness to give an equivalent, or to desire unlawfully. My neighbor has a white boy bound to him for six or eight years. The boy is very sprightly. Cannot I covet that boy—desire him without a willingness to give an equivalent, though he is not the slave—the property of my neighbor. The same would be true if the boy were only a hireling. Because I may covet his wife, or his child, does it follow that he is my slave property? Every man knows better. Then a man may covet that which is not held as the property of his neighbor.

2. This command would be necessary though the servant of my neighbor was not held as a slave, and unlawfully held. To illustrate, my neighbor has a piece of stolen cloth; I may covet the cloth, and yet it would be as wrong for me to covet the cloth as though he lawfully, or rightfully owned the cloth. Covetousness is wrong in me, (1) because of its influence upon my own heart. And (2) because of the effects it may produce upon society; the outrages it may lead to. Hence it is wrong to covet, even that which is wrongfully held. Then the command is necessary; and yet at the same time the servant held may be unlawfully or wrongfully held, and the command may be used without implying any right to enslave. Lastly, this command and the eighth command are death to slavery. They strike at the very foundation of slavery, and forbid the elements that compose it. "Thou shalt not steal." "Thou shalt not covet any thing that is thy neighbors." The term neighbor, as here used, means any one of the human family. About this there can be no controversy; because (1) The original Hebrew word "rea" denotes a fellow-being, and one of the human family.

(2) The commandments or moral law regulated our duty, not merely to those nearby us, but to all and every one of the human family.

If we say the command has reference only to those near us, then it will read thus: "Thou shalt not covet, or steal the property of one near by us, but you may of one far off." Now, every man knows that it is just as wrong to covet the person, or property of one who is ten miles from us, as one who is ten steps from us. The Saviour uses the word in the same sense when he says, "love thy neighbor as thyself. Luke 10: 27. Matt. 22: 39. That is, you shall have the same regard for your neighbors rights, welfare, temporal and spiritual, as you would have him have for yours. Mat. 22: 39.

He showed the Jews that his neighbor was one of another nation, even the Samaritans—a people despised by the Jews.

The word may be used in a secondary sense denoting one nearby us, but as here used, and in many other places in the Bible, it means any one of the human family.

Then the command of God is, "thou shalt not steal." "Thou shalt not covet anything that is the right of a fellow-being." Now either, or both of these commands, together with the whole moral law, recognize the fact that man has rights; for the protection of which the law was given. Remember, the law was not given to invest rights, but to protect rights already existing. And the law recognizes these rights as belonging to man as man, to every individual man. Among the rights thus protected, are the rights to protection of person, protection of character, protection of property. These rights necessarily presuppose the right of personal ownership—the foundation of all other rights—in which all others inhere. I cannot acquire, or hold property unless I own myself. It may all belong to the man to whom I belong. So with the other rights here guarded. The moral law then recognizes the fact that man, as man, has a right to himself—to his mind, his body, his life. A right to his life, is a right to the proceeds of his labor, for this is the property guarded by the eighth command. Now the command forbids not only that we shall not take from man these rights, but that we shall not covet any thing that is thy neighbors." Does he own his life, his feet, his body? We can't speak of him without implying that he does.

The very word for that, that he is long to him, and not to us. Now we may not covet any thing that is our neighbors. Then, moral law not only forbids the be-

ginning of slavery in the heart, but every step in the practice.

Not only one element, but every element that composes it. And the man that enslaves his fellow man, violates the moral law—the known and willful violation of which, is eternal death, for "sin is the transgression of the law," and "the wages of sin is death."

"But," says one, "I did not enslave—deprive my slave of his liberty, his rights. I found him already deprived of them by another man; and with thee I mean to admit that the slaves were 'unrightfully' owned by others." Debate, page 81. True, you may not have commenced the "unrighteous act" of enslaving, but you are *continuing to perpetrate the same act*. And pray, dear reader, tell me the difference between beginning an unrighteous act—slavery—and knowingly continuing the same act. You are prolonging the same act which you admit to be sinful; for, says John, "All unrighteousness is sin." John, 9: 41.

The admitted principle, by which I held before you, is, that if I engraven these signs upon my hand, my neighbor sees me not to be forgotten. My neighbor seizes you, binds you hand and foot with a rope, and does, leaving the rope in his hands. I continue to keep you bound by holding it. All the while the friends of humanity are entreating me to desist from my "unrighteous act," and I very gravely say, "I was 'unrighteous' and cruel in my neighbors to bind you as he did, but all that I am doing is just to hold on to the rope. Now how would you look upon me, and how do you suppose God would?"

To take another illustration, that in substance has been used. My neighbor seizes you, I take a prison, compel you to toil for him in a prison, lock the door, will not let you out, and thus, "So every man knows that I am guilty of the sin of slavery." "My neighbor seizes me," if I do not open the door and let you out.

The application of the above is easily made. Others have bound the poor African, and you are holding on to him—keeping him in prison.

But says one, "my slaves were not kidnapped, they were born slaves." I answer, "1. 'G-d did not make them slaves in the world.' 2. The civil law does not compel you to hold them as slaves, and if they are slaves you have made them slaves, and are now guilty of the acknowledged sin."

But says another, "I have raised my slave." You have raised him, but he has raised you, and you are now a slave. You have raised your son, who is now twenty-one, and I may you therefore hold him as a slave? No, says the world. If then you may not enslave your son, much less may you enslave the son of another man. But say you, "I have one more excuse, and it is this: The civil law makes the slave my property." The civil law makes the slave my property.

Answer, the moral law, as we have seen, does not; the civil law cannot. The moral law as you remember, does not come to invest rights, but to declare and protect rights already existing—rights inherent in man as man—rights a natural to all men. And every human being has a right to claim protection under these laws. Now, the province of human law is the same; and every man may therefore claim the moral law.

1. Civil law, like the moral law, is given not to invest rights, but to protect rights in man already invested. Blackstone says man has natural, or absolute rights, and the "primary object of Law," (i.e. civil law) "is to maintain and regulate these absolute rights of individuals." Vol. I, p. 69.

Our own laws are framed on the same principle. We do not mean that the enslaver secretly perverts the property of the slave, which is usually held by the owner of the law, he forcibly deprives him of his liberty, and he holds him as his own, and of his family, and the glory of God, rights of which nature has rightfully bestowed upon all men, and which the civil law is bound to protect. The civil law, as every man knows, is made perfectly plain to every man.

In the interpretation of all law, civil as well as moral, the law is to be taken in its plain, and not in its letter. By the spirit of a law we understand the meaning, design or intention of the law which may be much more extended than the letter. Hence the law which forbids the enslaver to hold by classes, and not every specific crime of that class. In doing so, it usually forbids the highest crime of that class; always including every minor crime of that class. The law which forbids the enslaver to hold by classes, and not every specific crime of that class. In doing so, it usually forbids the highest crime of that class; always including every minor crime of that class.

The greatest of all crimes that can be offered to personal liberty, and the only one that is not a crime against the person of our neighbor or fellow-being. So with the eighth command. When it forbids us to steal, it forbids one of the greatest violations that the law has to offer, and in doing so forbids us to take anything, even to the smallest amount that may rightfully belong to another. It then not only forbids us to take anything, but it forbids us to take anything, even to the smallest amount that may rightfully belong to another.

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less or principle. In our Declaration of Independence, the political faith of the Nation, we declare that all men are created equal, (i.e. so far as natural rights are concerned) and have certain inalienable rights; among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Now, when human and civil governments, instead of protecting rights, attempt to take away those which they say "are theirs"—are inalienable, are endowed by their Creator, they step out of their province, and attempt to subvert the very end for which they were interdicted; namely, the protection of rights.

Again, when our government essays to enslave, and deprive its own subject of his natural rights, it attempts a glaring abridgment of its own constitution. It has already declared that the "rights of the people are the rights of the government," and the rights of the government, (and by consequence the just powers of the government) essays to enslave three millions of its own subjects; as though its arm should attempt to enslave the body from which it derives its strength. Our government then upon its own admission, has no right to take away from its own subjects or body, those rights which it never invested, but which to all men are inalienable; (if inalienable governments themselves cannot alienate them) and which they were designed only to protect. Indeed it cannot; not having the just or necessary power "from the consent of the governed."

And second, civil law or government may never contravene or oppose the moral law, or laws of religion, or the laws of nature. Blackstone says, "upon the law of Nature and Revelation all human laws depend." * * * No human laws can be so framed as to contravene these. "Nay, if any human laws should attempt to enslave the body from which it derives its strength, it is a crime against God, and against the laws of nature, and against the laws of religion, and against the laws of Revelation, and against the laws of the human mind, and against the laws of the human body, and against the laws of the human soul, and against the laws of the human spirit, and against the laws of the human intellect, and against the laws of the human will, and against the laws of the human conscience, and against the laws of the human heart, and against the laws of the human mind, and against the laws of the human body, and against the laws of the human soul, and against the laws of the human spirit, and against the laws of the human intellect, and against the laws of the human will, and against the laws of the human conscience, and against the laws of the human heart, and against the laws of the human mind, and against the laws of the human body, and against the laws of the 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